

---

Interview with  
Lama Thubten Yeshe

---

Pouaia 1982

---

With Connie Rille  
and Thubten Yeshe

---

LAMA THUBTEN YESHE - THE BIG VISION

Interview with Connie Miller on FPMT and Universal Education at Pomaia in 1982 (transcript from the video-tape)

(The first sentences are missing on the tape)...individual people, their own capacity, their own attitude, but overview. We have constitution, such way we exist. That tells what we should be. So, of course you cannot say, sometimes Foundation people not damage other people's mind. The Foundation is working by people and people is dealing with people's mind. So, it's possible too, isn't it? Communicating or not? Is clear or not?

CM: Yes, I think one aspect of the question is how to be sure that we are always concerned with the real essence of the goal and not making a mistake.

LT: Yah, mistake. Mistake is part of human being, you should expect. E.g., you are doing Universal Education, you mistake. You're admitting you mistake. What do you want? Something, yk, we all, we try work, we are working with our limitation mind. And mistake is part of human being. Of course, you cannot say, we are best, we never mistake. It's not true. The Foundation for the Preservation of the Mahayana Tradition can make mistake. Definitely mistake. Mistake is part of human being and purifying is part of human being. Isn't it? O.k.

You cannot say, what is guarantee to no mistake FPMT. How can, you cannot! It's only you, just..... If you want ultimate answer: It's only you have perfect wisdom and perfect method, then no mistake. That's ultimate answer. But conventional answer is, of course, realistic, yk. Conventional answer is, mistake, yes. Yes, you have to accept. Some mistake is possible. Everybody mistake in the

step - third step. Communicating or not?

CM: Can you elaborate a little bit, for the benefit of e.g. those who have not really heard in detail this longterm plan and the goal? Can you elaborate...

LY: Well, yes, yes, yes. Mh. Let's say, e.g. Lama Tsongkhapa Institute. ILTK we project already long time ago. We try to be self-sufficient community. And our aim is to establish a place for meditation, community, nunnery, place for the monks, dancing place, place for all kind, for all kind of activity of art, artistic nature; what is in the world existent we like to have. But that is intellectual projection. We have to grow organically, depending on the resources, depending on the resources we have. Now we are doing as much we could, isn't it? And future we have facilitate wide view established. We have to continuously project.

And one thing I tell you. I cannot be always every centre talk blah, blah, blah. That's why - I'm not stupid. I try to organize group of people, central office, meeting. I tell my idea. They are responsible to tell all the resident people community. Not my responsible. That is I telling you. I end up doing everything, yk. Not right, that one, yk. And everybody question all kind of things, like baby-sitting. I'm baby-sitting. I cannot do my life like that. I'm old man. Even not true, I'm young and - I cannot do everything. So I think sense enough to put, to organize. So the, my idea, my vision, my long vision and project. I explain it to the directors and to the meeting of the Foundation and they have to tell all the people, yu? That is their job. Alright?

Otherwise they become useless, yu? O.k. Are you satisfied or not? CM: Yes, thank you. LY: Alright.

CM: Then, perhaps we continue with questions on the Universal Education Project. LY: You need anything, you're welcome.

CM: Thank you. When many people first heard about the UEP and its purpose, they understood it to be for the purpose

of formulating educational goals and methods for youth in FPMT centres and to generate a Mahayana-based education for centre children and others. But since the conference last October and in light of His Holiness's contribution it now seems that we can understand the purpose as being much broader than this. Can you enlighten this, can you tell us the goals of the UEP and in what way it is in fact universal.

LTJ: Mh. Well, first of all, I explain you first beginning UE we need new education for the world. Bec. all the education is no longer up to date for the present intelligent people, yk. And present education produce world conflict and dissatisfaction for the new generation. So, I believe this project is long time, I believe even 7-8 years start already, looking for somebody to take over. Somehow is too late, nobody is act, then fortunately you accepted and I told you that time, this is, the reason I call universal, it means, something universal people understood entire human reality. Now, now, many people in the world don't understand totality of human reality. They don't understand their totality. They don't want to accept spirituality, yk, and when they do accept spirituality they don't accept scientific reality. This conflict I can see in the Western world. Commonly this, according this, the corresponds, I determinate, there must be way, to go middle way, and people educate both spiritual and yk, what I mean, and both scientific, these two. And human being have to be, sort of, capable to take care themselves physically and mentally to liberate from any kind of problem of physical or mind. And so, what I means with education now: What you need is, I think, is, present stage, there are lot of intelligence and wisdom but presentation is too narrow and too, sort of dogmatic way present to student of the world, so they conflict each other. Reflect whatever is, dualistic reflection, not only dualistic but conflict reflect. I feel we should eliminate conflict situation by using words, by using terminology, yu, yu. Let's say, I tell

you e.g.: We can teach entire Lamrim and something Tantra without using any terminology of Buddhist, I think, I can do. You can do it too.

Yu, so it doesn't have category, yk, sort of category. Instead of producing category self-pity imagination themselves, can have free, free from the category distinction, mh, self-pity identification, yu. Eliminate that situation, be free being, free universal living being, and completely understand own psychology of oneself, one's own physics, or oneself, yu. That's what I call universal education.

Then I told you, Buddhism, we have this quality, universal education in Buddhism, we do have. But I want you change clothes. Cut these terminology, buddhist words. Yk, don't using like nirvana, yu, what I mean, which is Sanskrit religious word. And use just simple scientific language and which does not have any religious connotation. Which does not have any, kind of, belongs such category. Just explaining neutrally, isn't it. Something. Communicating? /CM: Very helpful/

Because, all concepts, I tell you, projection. Because human being already projecting such way, narrow connotation. Yk, label already. This have to take out, to have new imagination, new broad view, by eliminating concept-words and clothes. Not sure, understand or no? /CM: Yes Lama./

That's what universal meaning. So now, I'm telling you, universal education doesn't means: I'm Universal Education organization, I cannot be Buddhist nun. Wrong. Really. You are Buddhist nun, isn't it, by keeping Buddhist ethics. But you have universal understanding, aiming these things, you can plan. Otherwise nobody can do. Nobody can do. Then everybody says: no I can't do, you cannot do, because you are not universal, yu. English cannot do, American cannot do, because Americans this way. Tibetans cannot do, because Tibet is nowhere, Himalayan, world Shangri-la, nobody knows, what is happening in the world. So nobody can do, isn't it. That is no question.

But we have clean-clear vision, dimension what we should be. Ok. now, Universal Education student not requirement to become nun, not requirement to become monk. Can happen monk, can happen nun, can happen marriage, can have everybody, entire universal world is universal, world, education student. Hm. Clear? /CM: I think so Lama./

So what we have is, I feel, Buddhism we have universal attitude and we have teachings to give universal reality. So these need to take shape and language and somekind of universal image have to take, yu, and that is important. Then we can contribute. So this resource is our student, they understand, realistic point of view. I tell you, dedication comes from our student. You let them understanding.

That's why I told you, Universal Education is from children up to death-time, and after death, next life, next life. How to be educated. This have to be planned. Therefore I say, you have to start gradually, same time you have great project. Exercise, you should be slowly, you cannot only intellect. You should realistic start from somewhere, small way, then I telling you, if something for the children, deep understanding of human being and same time express somehow very simple language. And you produce A,B,C,D books, some extent contribute, the resource by the, our student, and they listen. I think, slowly, slowly they can do. So then, they can see benefit is, yk. I think this is quite a bit long distance, many generations, sort of. Finished for us, children education. We don't need now, we are too old already. Bit you have to think about new children, new baby, who not yet come out of mother's womb. Yes, and so we are. We, think about, really think about with great concern. Don't think new children not come because nuclear disharmony, destroy, not true. Don't worry, new children come. /CM: Thank you, Lama/ You're welcome.

CM: Specifically, then, in the process of integrating the Dharma into Western education, then how can we try, to be sure

not to lose the essence of the Dharma?

LTJ: That you need good understanding, Dharma-people to work your education board. Right. Agree. Definitely. That need incredible sort of skill. Again I tell you one thing. When we say, when we make new education, that does not mean we give up old education totally. We use old education, but we take out in this old education the words which is, which makes dumb and closed, those things you take out. Putting new shape. Communicating or not? Yes, and add more flavour, deeper understanding of human nature., yk. That's why Universal Education does not mean we give up mathematic education which Western offer. Give up those things, no sense! That is not true. It has sense and value. Same thing, other Western education has value. But many need somekind of flavour, more totality, more deeper nature. Each subject has totality, method and wisdom. contained. As we described. Remember? We talk about Tantra, always two things to go, method and wisdom, isn't it? Every energy has method and wisdom go together. So the same thing you have to introduce into that situation scientifically. O.K? Ya. Then, what other thing, that question, you finished your question? /CM: I finished my question/ Alright. You're satisfied with your question? Alright./CM: Thank you very much./ You are welcome, dear.

(end of the interview with Commie Miller)

(Now follows an interview with Thubten Yeshe on IMI)

\*\*\*\*\*